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to go on though joy in the task fail. This, as is on many sides being discovered, is one great desideratum of modern education. If the school is to grow nearer life, it will not be by assuming that only those tasks need be attempted in which delight lures us on. It may be noted that M. Boutroux explains his ideal as more Greek than Roman.

The chapter on "Reading Aloud" will be best understood by the French teacher, but English and American educationalists might well lay it to heart. The voice of the reader should convey much that the author cannot force through the narrow portal of the word, the process of thought, the undertones, the living spirit. In his observations on Interrogation, also, M. Boutroux gives acute and practical counsel, and here he clearly reveals his conception of all education as truly moral. "Our object is to make men, that is to say, persons who have within them the principles and conditions of their own actions." Thus in endeavoring to awaken and steady the intelligence, we strengthen the moral being. And so we return to the pervading thought of the book, and we would only add that something of the Roman emphasis on learning to endure hardness might well be allowed a place beside the Greek idea of following that which naturally attracts, if the person thus formed is to be strong to hold securely to the principles of his own action.

We commend to teachers and students a book which stimulates reflection in a refreshing way. The translation appears to be well done.

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SUCCESS: A COURSE IN MORAL INSTRUCTION FOR THE HIGH SCHOOL. Frank Chapman Sharp. Second Edition. Madison, Wisconsin: The University of Wisconsin, 1913. Pp. 244.

This second edition of Professor Sharp's book, of which the first edition appeared in 1909, is much enlarged. With its carefully planned questions, its well-selected passages from classic essays, its suggestive discussions, and its references for further reading it now provides a valuable handbook for a course in the art of living. It will always be true that, in such a course, more will depend upon the teacher than in courses where technique can be reduced to a system; but no teacher

could fail to profit by the well-chosen material brought together here from a wide range of sources, and by the questions set. Doubtless these last would in practice be supplemented by other questions and problems adapted to local situations, or to introduce aspects of conduct, which for any reason seem particularly significant. For, the method of the course assumes that an attitude of thoughtful consideration, rather than an acquiring of definite information, is the goal chiefly in view.

It will be recalled by readers of the first edition that the main topic, Success, is considered in two parts, The Conditions of Success, and The Nature of Success. The former includes such rubrics as Attention, Memory, Physical Vigor, Habit, Self-control, Veracity, Integrity, and Interest in Others. The latter, after discussing Some Popular Misconceptions of Happiness, finds the sources of genuine success or happiness in Health, Work, Play (Reading, as a form of æsthetic pleasure, is selected for study under this head), Friendship, and Service of Others.

There is, of course, a certain challenge implied in electing to guide the young along the path marked 'To Success' rather than along those headed 'Right' or 'Duty' or 'Loyalty.' Success is no doubt, as Professor Sumner has said, the ideal of present *mores*. It is, therefore, the path which young,—as well as old,—wish to travel. Its chart makes direct appeal. The important question for ethical theory and moral guidance is, however, Whither does it lead? Professor Sharp believes that it leads nearly if not absolutely to the same goal with the other paths. "In my opinion, for the most part, the path of the most deeply and permanently satisfying individual success and of the strictest duty turn out upon careful scrutiny to be identical." This, it may be said in reply, depends, as Plato saw, on whether we accept the 'philosopher' as our expert in deciding what is "deeply satisfying"; and a Kantian might add that to take reason as the test in measuring happiness is in essence what he contends for in urging that one ought ultimately to find true happiness if one proceeds by the path marked 'Duty,' but will not find Duty if one looks only for signs marked Happiness.

As a matter of fact, there is an ambiguity in Success according as we oppose it to Failure, or to some other ideal. Taken in its contrast with failure, no one would hesitate to use it in counseling his son or his pupil. One says without scruple, "I want you to make a true success of your life." The point to be

guarded is that if success is taken as a goal, it almost always tends to be measured in terms of established values. It does not invite the enlistment in a forlorn hope, or a doubtful cause. Hence what may be called the paradox of success: the very greatest successes are usually regarded at the time as failures, and probably would not have been achieved if success had been the primary consideration. They are the greatest of all successes just in that they substitute a different standard for the one previously accepted. This I believe to be the strength of Kant's doctrine, that moral commands are synthetic. This aspect is not ignored in Professor Sharp's last chapter, but many will think that it might well be made more prominent. The young are notoriously open to the appeal of the heroic; they furnish the enthusiasm which is the needed counterpart to the more cautious reflection of age. Disasters like the Titanic do not occur often, but everyday life is not lacking in opportunities for pushing forward our standards where we cannot in advance foresee happiness.

But this is perhaps a marginal point. It is not likely to be disputed that Health, Work, Books, Friendship, and Service of Others are values to be chosen; more important, that to think about life's values and to plan for them is necessary for the best life.

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MORAL INSTRUCTION: ITS THEORY AND PRACTICE. By F. J. Gould. London: Longmans, Green & Co., 1913. Pp. x, 196.

Mr. Gould is well known as a trained and skillful teacher possessed of one idea,—the importance of moral precept. Fortunately, moral instruction is important, for it is well known that a good teacher can make children learn verbally anything he likes, and it would be waste of a good man if Mr. Gould were journeying from town to town urging the importance of nuts as food or chewing for digestion.

In this book he gives a clear account of the reasons for such teaching, and, in the second part, there is a series of 'specimen' lessons. Whatever we think of moral teaching, we all deplore 'model' lessons; consequently, teachers may approve these specimens, but certainly not copy.